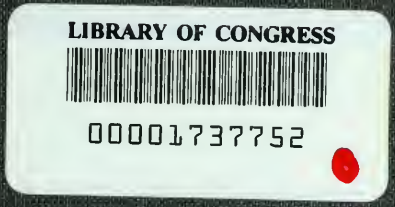
E 458
.4
.C52



CHRISTIANITY,

VERSUS

TREASON AND SLAVERY.

RELIGION REBUKING SEDITION.

The disciples of Jesus, imitating their great Master, who in teaching stern resistance to moral wrong, said: "*I came not to send peace on earth, but a sword.*" Matt. x. 34.

All churches loyal to lawful authority, and with one voice sustaining the Administration in its strife with armed traitors.

Traitors to human freedom are also traitors to Christianity, as set forth by the highest authority of the denomination to which they profess to belong.

"Read, Mark and Inwardly Digest."

E453
.4
.C52

CHRISTIANITY VERSUS SLAVERY AND TREASON.

Testimony of the Protestant Episcopal Church on the State of the Country.

THE Protestant Episcopal Church in the Diocese of Pennsylvania, held its Eightieth Annual Convention, in St. Peter's Church, Pittsburgh, May 24th, 1864. It embraced one hundred and ninety-six clergymen, and three hundred and sixty-three LAY DEPUTIES. Five hundred and fifty-nine in all.

The following resolutions offered by the Rev. Dr. Goodwin, President of the University of Pennsylvania, amended on motion of the Rev. E. M. Van Deusen, Rector of St. Peter's Church, Pittsburgh, were adopted with great unanimity.

Whereas, There exists in this country an organized and armed rebellion, whose avowed purpose is the destruction of our National Union, and the perpetuation of Negro Slavery, and

Whereas, This rebellion has more and more assumed a character of barbarous fanaticism and murderous ferocity on the part of the enemies of the Nation. Therefore, in view of the causes and character of the struggle,

Resolved, That we hereby declare our unfaltering allegiance to the Government of the United States, and that we pledge it our willing devotion and service, and "that as a body of Christians, we will ever pray that in God's own time and way this rebellion may be put down; that oppression and slavery in all its forms may be done away; that freedom of body and mind, political and religious, may everywhere prevail; that the emancipated negroes, whom God in His providence is committing to our care may be the objects of our liberal and Christian regard and instruction; that war may soon cease throughout all our borders, and that our now lacerated country may again

be so united that from the Lakes on the North to the Gulf on the South, and from the Atlantic to the Pacific, there shall be but one Union, one government, one flag, one Constitution, all converging to and culminating in, that higher glory which shall make this nation Emmanuel's land, a mountain of holiness and a dwelling-place of righteousness."

It is believed these resolutions fairly express the sentiments of nine-tenths of the Episcopal clergy and laity in these United States.

The protest against the cruel heresy of Bishop Hopkins of Vermont, sanctioning human slavery, we know was signed by nearly every Episcopal clergyman in the State of Pennsylvania.

The Methodist Episcopal Church.

The General Conference of the Methodist Episcopal Church in the United States of America, representing "*nearly seven thousand ministers*, and *nearly a million of members*," and covering the whole country, from Maine to California, held its sessions in the city of Philadelphia, in May, 1864.

With rapturous enthusiasm, the following resolutions, introduced by an elaborate and eloquent report, were adopted by a rising vote, two hundred and eight in the affirmative, and only eight in the negative.

RESOLUTIONS.

Resolved, That in this hour of the nation's trial, we will remember the President of the United States, all other officers of the Government, and our army and navy, in never-ceasing prayer.

Resolved, That it is the duty of the Government to prosecute the war with all its resources of men and money till this wicked rebellion shall be subdued, the integrity of the nation renewed, and its legitimate authority shall be reëstablished, and that we pledge our hearty support and coöperation to secure this result.

Resolved, That we regard our calamities as resulting from our forgetfulness of God, and from slavery, so long our nation's reproach, and that it becomes us to humble ourselves and forsake our sins as a people, and hereafter, in all our laws and acts, to honor God.

Resolved, That we regard slavery as abhorrent to the prin-

ciples of our holy religion, humanity and civilization, and that we are decidedly in favor of such an amendment to the Constitution, and such legislation on the part of the States, as shall prohibit slavery or involuntary servitude, except for crime, throughout all the States and Territories of the country.

Resolved, That while we deplore the evils of war that has filled our land with mourning, we rejoice in the sublime manifestations of benevolence it has developed, as seen in the Sanitary and Christian Commissions, and in the associations formed to aid the vast multitudes who have recently become freemen, and that we pledge to their institutions our hearty coöperation and support.

The General Conference also voted an address to President Lincoln. In this address they say, among other things:

We regard this dreadful scourge now desolating our land, and wasting the nation's life, as the result of a most unnatural, utterly unjustifiable rebellion, involving the crime of treason against the best of human governments, and sin against God. It required our Government to submit to its own dismemberment and destruction, leaving it no alternative but to preserve the national integrity by the use of the national resources. If the Government had failed to use its power to preserve the unity of the nation, and maintain its authority, it would have been justly exposed to the wrath of heaven, and to the reproach and scorn of the civilized world.

Our earnest and constant prayer is, that this cruel and wicked rebellion may be speedily suppressed; and we pledge you our hearty coöperation in all appropriate means to secure this object.

The prayers of millions of Christians, with an earnestness never manifested for rulers before, daily ascend to heaven, that you may be endued with all needed wisdom and power, actuated by the sentiments of the loftiest and purest patriotism, our prayers shall be continually for the preservation of our country undivided, for the triumph of our cause, and for a permanent peace, gained by the sacrifice of no moral principles, but founded on the word of God, and securing, in righteousness, liberty and equal rights to all.

Signed, in behalf of the General Conference of the Methodist Episcopal Church.

Philadelphia, May 14th, 1864.

This paper was borne to the President by a deputation consisting of Bishop E. R. Ames, Rev. Joseph Cummings, D.D.,

Rev. George Peck, D.D., Rev. Charles Elliott, D.D., and Rev. Granville Moody.

PRESIDENT LINCOLN'S REPLY.

An autograph copy of the following reply of the President was presented to the Conference:

Gentlemen: In response to your address, allow me to attest the accuracy of its historical statements, endorse the sentiments it expresses, and thank you, in the nation's name, for the sure promise it gives.

Nobly sustained as the Government has been by all the churches, I would utter nothing which might in the least appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church; bless all the Churches; and blessed be God, who, in this our great trial giveth us the Churches.

[Signed] A. LINCOLN.

Old School Presbyterian Church.

The General Assembly of this branch of the Presbyterian Church, representing two thousand two hundred and sixty-five ministers, two thousand six hundred and twenty-six churches, (covering the Border States of Missouri, Kentucky, Western Virginia, Maryland, and District of Columbia,) held its Annual Sessions, May, 1864, in the city of Newark, N. J. Heretofore, it has been regarded as eminently conservative, and disposed to be indulgent to Southern slavery. But the present year, the Committee on BILLS AND OVERTURES, consisting of the following ministers, W. L. Breckinridge, D.D., J. M. Krebs, D.D., J. Greenleaf, D.D., J. Kirkpatrick, D.D., J. V. Reynolds, D.D., A. S. MacMaster, D.D., J. D. Paxton, D.D., J. J. Porter, J. A. Steele. *Ruling Elders*—R. Carter, T. Charlton Henry, A. G. McCandless, S. Matthews, J. Y. Allison, made the following report, which, in an assembly of two hundred and twenty-five ministers and elders, was, "with almost entire unanimity" adopted, and from which we furnish a few extracts:

"The action of the General Assembly upon the subject of slavery in the year 1818 is unequivocal, and so well known that it need not be recited at length. The following extracts, however, we regard as applicable to our present circumstances, and proper now to be reiterated:

'We consider the voluntary enslaving of one portion of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins 'that all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system. It exhibits rational, moral, and accountable beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction, whether they shall know and worship the true God, whether they shall enjoy the ordinances of the gospel, whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. * * * * *

'From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind, . . . it is manifestly the duty of all Christians, who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and of religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

'Such were the early and unequivocal instructions of our Church. It is not necessary too minutely to inquire how faithful and obedient to these lessons and warnings those to whom they were addressed have been. It ought to be acknowledged that we have all much to confess and lament as to our shortcomings in this respect. Whether a strict and careful application of this advice would have rescued the country from the evil of its condition, and the dangers which have since threat-

ened it, is known to the Omniscient alone. Whilst we do not believe that the present judgments of our Heavenly Father, and Almighty and Righteous Governor, have been inflicted solely in punishment for our continuance in this sin; yet it is our judgment that the recent events of our history, and the present condition of our Church and country, furnish manifest tokens that *the time has at length come, in the providence of God, when it is His will that every vestige of human slavery among us should be effaced, and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty.*

'But the folly and weakness of men have been the illustrations of God's wisdom and power. Under the influence of the most incomprehensible infatuation of wickedness, those who were most deeply interested in the perpetuation of slavery *have taken away every motive for its further toleration.* The spirit of American slavery, not content with its defences to be found in the laws of the States, the provisions of the Federal Constitution, the prejudices in favor of existing institutions, and the fear of change, has taken arms against law, organized a bloody rebellion against the national authority, made formidable war upon the Federal Union, and in order to found an empire upon the corner-stone of slavery, threatens not only our existence as a people, but the annihilation of the principles of free Christian government; and thus has rendered the continuance of negro slavery incompatible with the preservation of our own liberty and independence."

Can any Old School Presbyterian, with loyalty to his Church, vote for a Presidential candidate who will with "*iron hand*" drive the escaped slave back to bondage?

The Baptist Churches.

The Baptists have no ecclesiastical body whose resolutions would represent the entire denomination. But we all know that their MILLION of members are almost universally haters both of treason and slavery. So far as they have spoken in any associated capacity, their testimony is strong and telling. Witness the following:

Voice of Baptists of all the loyal States through their representatives assembled at Philadelphia in May, 1864.

Resolved, 1. That we regard the rebellion, inaugurated by a portion of the Southern States with the design of destroying

the Union founded by our fathers, and erecting a slaveholding confederacy in its place, as utterly causeless and inexcusable—a crime against civilization, humanity, freedom, and God, unparalleled in all the centuries.

2. That we tender to the President of the United States, and to those associated with him in the Government, the assurance of our entire confidence, and of our earnest sympathy with them in their efforts to maintain the integrity of the republic; of our prayers for their success; of our readiness to sustain them by the sacrifice of property and life; and of our hearty assent to the policy of conquering disunion by the uprooting of slavery, its cause.

3. That we rejoice in the interest and coöperation manifested by the national authorities in the establishment of schools, and the reconstruction of Christian institutions throughout the recovered portions of the Southern land, as an evidence of their practical recognition of the Gospel as the only sure basis and the best safeguard of public peace and prosperity; and that we hereby offer them our most cordial thanks for the facilities afforded to our own, as well as to kindred organizations, in the prosecution of this momentous work.

4. That, however prolonged may be the conflict, and whatever its cost, our trust in the final triumph of liberty and righteousness remains unshaken; and that, equally in defeat as in victory, we hold fast to the conviction that a merciful though chastening God will, in his own time, bring forth from the carnage and the woe of this civil war a brighter, grander future for our country and the world.

After earnest and patriotic utterances from several brethren, the report and resolutions were unanimously adopted, when it was voted that copies of these resolutions be presented to the President of the United States and the Secretary of War.

Voice of 40,000 *Baptists of Pennsylvania, at a Stated Meeting.*

The Committee on the State of the Country reported, through Dr. Loomis, the following:

Resolved, That this Convention, representing 40,000 of the citizens of Pennsylvania, mindful in the present national crisis of our solemn duties to our country and our God, hereby declare our profound conviction of the intimate relation there is between the cause of human liberty and the cause of pure religion, and also our set purpose as citizens, as Christians, and as Christian ministers, to employ our whole influence in supporting the supremacy of our National Constitution against all enemies whatsoever.

Resolved, That as the institution of slavery stands before the world as the confessed feeding source of the present mighty and wicked rebellion against our National Constitution, we most heartily approve of the President's Proclamation of Emancipation, without modification in substance, and without change of time in its execution.

Resolved, That a copy of these resolutions, duly authenticated, be forwarded to the President of the United States.

The resolutions were unanimously adopted.

Passed at a Stated Meeting of Pennsylvania Baptists for the benefit of a Brother who opposed the National Resolution offered on that occasion.

WHEREAS, Rev. ———, an enrolled delegate to this body, has declared in our hearing his belief that the Gospel has no balm for our beloved and bleeding country, and that in his public ministrations he finds no place for allusions to our national griefs; Therefore,

Resolved, That we commend our brother to a better reading of His Master's message, and to broader views of pulpit ministration.

Voice of Baptists of Philadelphia and vicinity, about 10,000.

Brother J. Wheaton Smith, from the Committee on the State of the Country reported the following resolutions:

Resolved, That as members of the Philadelphia Baptist Association, we re-affirm our unswerving loyalty to the Government of these United States.

Resolved, That in the trials through which we are passing as a Nation, we recognize the guidance of the Almighty, and see, not dimly, the purpose of his love to purify the fountains of our national life, and develope in righteousness the elements of our national prosperity.

Resolved, That, as Christian citizens of this Republic, it is our bounden duty to renounce all sympathy with sin, to rebuke all complicity with evil, and cherish a simple, cheerful confidence in Him whose omnipotence flowed through a stripling's arm and sank into the forehead of the Philistine.

Resolved, That in pursuance of this spirit, we hail with joy the recent Proclamation of our Chief Magistrate, declaring freedom on the first day of January next to the slaves in all the then disloyal States, and say to him as the people said to Ezra, "Arise, for the matter belongeth unto thee; we, also, will be with thee; be of good courage and do it."

Resolved, That in the name of Liberty, which we love; in the name of Peace, which we would make enduring; in the name of Humanity and of Religion, whose kindred hopes are blended, we protest against any compromise with rebellion; and for the maintenance of the war on such a basis, whether for a longer or a shorter period, we pledge, in addition to our prayers, our "lives, our fortunes, and our sacred honor."

Resolved, That a copy of these resolutions be forwarded to the President and his advisers, with assurances of the honor in which, as Christians, we hold them, and with our solemn entreaty that no one of them will, in the discharge of duties however faithful for his country, neglect the interests of his own personal salvation.

New School Presbyterian Church.

The New School branch of the Presbyterian Church, numbering over sixteen hundred ministers, and about one hundred and fifty thousand church members, and, like the Old School, covering the whole country, out of New England, held its Annual Session at Dayton, Ohio, in May, 1864. It has always shown great abhorrence of human slavery; and the present year, by a rising vote, passed unanimously the following resolutions:

Whereas, The iniquitous rebellion, prompted by reckless ambition in the defense and furtherance of human slavery, continues to lift itself against the liberal and legitimate Government of the United States; and,

Whereas, Such rebellion not only violates the sacred principle of obedience to the authorities ordained of God, but also directly advocates the hindrance of the free progress of God's Holy Word, and thus, as Anti-Christ, opposes itself to the truth; and,

Whereas, Its aiders and abettors are responsible for the sea of blood that has been shed, through their resistance to the righteous efforts of the Government to save the life and integrity of the nation; and,

Whereas, It becomes the Church of Christ to utter no uncertain voice in regard to a grand public fact—so intimately and essentially associated with its interests; therefore,

Resolved, That we recognize clearly the good hand of our God in all the victories of the national arms, whereby the limits of the rebellion have been contracted, and its vitality

impaired: and we look humbly and confidently to the same Divine source for further success, until the cause of the nation shall be vindicated and peace established on the grave of treason.

Resolved, That, in such recognition and hope, we do by no means lose sight of our national and individual sins, which render us so utterly unworthy of the Divine favor, but confess them with penitent hearts, and trust to a covenant God in Christ Jesus, that this unworthiness will not hinder the might of God's grace in behalf of the cause of right and order.

Resolved, That we cordially uphold the Government with our sympathies and prayers in its energetic efforts for the suppression of this most causeless and cruel rebellion; and urge all Christians to refrain from weakening the authority of the Administration by ill-timed complaints and unnecesssary criticisms, fully believing that, in such a crisis, all speech and action which tend to difference should be studiously avoided for the sake of the common weal.

Resolved, That a copy of these Resolutions, duly authenticated, be transmitted to the President of the United States.

Rev. Thomas Brainerd, D.D., Rev. Howard Crosby, D.D., Rev. Robert W. Patterson, D.D., Rev. Edwin F. Hatfield, D. D., with Messrs. Samuel H. Perkins and Walter S. Griffith, were appointed a Committee to present this action of the Assembly to the President of the United States.

Resolved, That the pastors of the churches be requested to read the same to their congregations.

Lutheran Church.

Resolutions, *unanimously* adopted by the *General Synod* of the Evangelical Lutheran Church in the United States, in Convention assembled, at Lancaster, Pa., May 6, 1862. This is the highest ecclesiastical body belonging to the Lutheran Church in this country:

Resolved, That it is the deliberate judgment of this Synod, that the rebellion against the constitutional Government of this land is most wicked in its inception, unjustifiable in its cause, unnatural in its character, inhuman in its prosecution, oppressive in its aims, and destructive in its results to the highest interests of morality and religion.

Resolved, That in the suppression of this rebellion and in the maintenance of the Constitution and the Union by the sword, we recognize an unavoidable necessity and a sacred

duty, which the Government owes to the nation and to the world, and that therefore we call upon all our people to lift up holy hands in prayer to the God of battles, without personal wrath against the evil doers on the one hand, and without doubting the righteousness of our cause on the other, that He would give wisdom to the President and his counsellors, and success to the army and navy, that our beloved land may speedily be delivered from treason and anarchy.

Resolved, That while we recognize this unhappy war as a righteous judgment of God, visited upon us because of the individual and national sins, of which we have been guilty, we nevertheless regard this rebellion as more immediately the natural result of the continuance and spread of domestic slavery in our land, and therefore hail with unmingled joy the proposition of our Chief Magistrate, which has received the sanction of Congress, to extend aid from the General Government to any State in which slavery exists, which shall deem fit to initiate a system of constitutional emancipation.

Resolutions, *unanimously* adopted by same Synod, in the session held two years later, viz: May 9th, 1864, at York, Pa.:

Resolved, That having assembled a second time during the prevalence of civil war in our land, this Synod cannot separate without solemnly reaffirming the declarations adopted at our last convention in reference to the originating cause of the rebellion, the necessity of its forcible suppression, the righteousness of the war which is waged by the Government of the United States for the maintenance of the national life, and the consequent duty of every Christian to support it by the whole weight of his influence, his prayers and his efforts.

Resolved, That we acknowledge with profound gratitude to Almighty God the various and important successes which have thus far crowned our arms, the merciful interposition of Providence in delivering us from the invasions of the enemy, and in protecting our homes, our churches and our institutions from the desolations of war, and the cheering progress which has been made by the Government and the nation in the recognition of the laws of God and the rights of man, in the measures which have been adopted for the suppression of the rebellion.

Resolved, That as persistent efforts are making among us by professedly Christian writers to prove from the Holy Scriptures the divine institution of American slavery—the principal cause of this wicked rebellion—we, the delegates of the

General Synod of the evangelical Lutheran Church in the United States, hereby express our unqualified condemnation of such a course, which claims the sanction of the merciful God and Father of us all for a system of human oppression, which exists only by violence under the cover of iniquitous laws.

On the above resolutions the *yeas* and *nays* were called, that it might be seen hereafter what unqualified ground the Lutheran Church occupies on the subject of the great slaveholders' rebellion. *Every member present voted in the affirmative.*

The United Presbyterian Church of North America.

The General Assembly of this Church, at its meeting in Monmouth, Illinois, May 15, 1861, adopted a report and resolutions on the state of the country.

Slaveholding is the great and immediate cause of the present trouble, though seldom thought of as an evil by those who are directly concerned in it. Slavery must be exceedingly flagrant in the sight of the Great Parent and Ruler of men. If it is murder, the blackest of crimes, to violate the image of God enstamped on man, what is it to debase and trample on that image, and treat it as a brutal thing? To tear asunder the tender ties of nature and affection—what is it but horrible cruelty? To work a man, and give him no wages, or no sufficient wages, is nothing but robbery and oppression. To forbid the great God to speak to his own creatures, that they may be saved, is bidding defiance to the very heavens. To deprive a people of the ordinance and privileges of marriage, is to keep them in beastly concubinage. It should not be thought that we, in the Free States, have nothing to do with this monstrous iniquity. Have we not countenanced those who practised it? Have we not contributed to extend and establish and fortify it?

In view of these things, we doubt not but the Lord is calling us, in this day, to fasting and mourning and supplication; and we, therefore, recommend the adoption of the following resolutions:—

Resolved, 1. That the General Assembly do advise and exhort all the people under her inspection to "search and try their ways, and turn to the Lord. Let them cease to do evil and learn to do well."—Isaiah i. 16.

2. That the clerk of the Assembly be directed, and hereby is directed, to forward to the President of the United States a

letter in behalf of this Assembly; and assure him of our earnest sympathy, and the sympathy of our people, and our and their readiness to coöperate with him, in his endeavors to maintain the Constitution and the integrity of the nation.

Reformed Presbyterian Church.

The General Synod of this Church, at its forty-first session in Philadelphia, May 18, 1864,

Resolved, 1. That it is the duty of the Church of Christ to encourage and sustain the government of the country in all that they do for the honor of God, the freedom of the enslaved, the mitigation of the inevitable evils of war, and the preservation, at all hazards, of the national life, integrity and power.

2. That in the judgment of Synod, the present war is one of defence against a criminal rebellion, commenced and carried on under the auspices of a slaveholding aristocracy, whose success would eventuate in anarchy and the destruction of God's ordinance of civil government among us.

3. That the warmest sympathies of Synod are extended to the soldiers and sailors on the field and on the sea, in the camp and in the hospital, and that the prayer of Synod shall continue to be, that while they are perilling and laying down their lives for their country, they may themselves be saved through Him who laid down his life for the world.

Protestant Methodist Church.

At the Annual Conference held in Pittsburgh, Pa., the present year, the following patriotic resolutions were unanimously passed:

Resolved, That this Conference does hereby declare its loyalty to the Government of the United States, and its approval of the Administration of Abraham Lincoln in his efforts to overthrow the rebellion and maintain the cause of the Union.

Resolved, That whatever may have been the design of the Slaveholders of the South in bringing on this great rebellion, in our judgment, God is permitting this war in order to purify this nation from her sins—especially the great sin of Slavery, which we hold to have been the main cause of the rebellion.

Resolved, That the Emancipation Proclamation is hereby indorsed by this Conference, and it is our prayer that the President, by judicious management, the power of his armies,

and the help of the Almighty, may be able to carry it into practical effect in all the rebel States.

Resolved, That party politics, in our judgment, should never be allowed to interfere with our allegiance to the Government of our country, and we hereby advise all our people to be faithful to the Administration in all its efforts to maintain the Union, constantly praying for the Government and the success of our armies.

Resolved, That we desire a peace growing out of the salvation of our Government, based upon the principles of immutable righteousness, in order that the Christian religion may take a firmer hold than heretofore on the American mind.

The Congregational Churches.

We have not at hand the Resolutions of the Congregational Associations of New England or the far West. They all utter one voice, which is fairly represented by the action of the General Association of New York and New Jersey, at its session in Jersey City, in September, 1864.

The following resolutions were adopted unanimously by a rising vote, given with much enthusiasm, and Drs. Thompson and Budington were appointed a committee to lay them before the president of the United States:

Resolved, 1. That the signal victories which have crowned our arms, following so close upon a season of darkness and humiliation, call for present gratitude to Almighty God, who hath regarded the confessions and supplications of his people, and in the midst of righteous judgments hath remembered mercy.

2. That, amid the rejoicings of victory which kindle our devotions and give tone to our praises, still having in remembrance the sins that have brought upon the nation the sufferings and sorrows of war, we will not cease to watch and to labor against the reviving of these iniquities with the prospect of peace, and will pray that this overflowing scourge may sweep them utterly away.

3. That, as the momentous issues of this long and deadly contest are approaching their solution in a combined struggle in the field and at the polls, we will sustain with our votes the brave and noble men who are defending our liberties with their lives, and will animate our fellow-citizens, by every consideration of religious hope and duty, of devotion to country and to liberty, to make the decision of the people on the 8th of

November next final and fatal to the hopes of traitors in arms and of conspirators in political council.

4. That our hopes for the preservation of our liberties as a nation, and for the complete emancipation of the African race in the South, depends under God, upon sustaining the Government in upholding the integrity of the Union, through all the trials and doubts and disasters of the war, and in that policy which looks to the "abandonment of slavery" as the condition of permanent union and peace.

5. That, while we solemnly pledge ourselves before God to fill up, in our measure, that which is behind of suffering and of sacrifice for the redemption of the nation, and with unfaltering purpose to sustain the Government in subjugating the rebellion, we will pray day by day for the coming of a peace untarnished by concession to treason or by compromise with wrong and established injustice, in liberty, and unity forever.

We have not been able to procure the decided and patriotic resolutions of the Dutch Reformed Church, the German Reformed Church, and of other large communions. And we have not space to exhibit the patriotic testimony of the Friends, the Unitarians, the Universalists, and the Israelites. The Right Rev. Catholic Bishops of Philadelphia, Cincinnati, and Buffalo, feebly as they have sometimes been sustained by their Irish Catholic people, have, nevertheless, the reputation of standing firmly by the Government and the flag of their adopted country. It is enough to say, that every branch of the Christian Church, North, is arrayed in principle against human slavery, and is with the Government in its efforts to suppress Southern treason.

Christian men, acting from elevated and noble motives, with no craving for political office, honor or gain, will, by their suffrages, sustain for the Presidential chair the honest and true man who represents their love of country; their sentiments of humanity; their sense of justice, their regard to the claims of religion, and the well-being of the whole human family As there is a God in Heaven these principles will finally triumph.

54 W

THE LIBRARY OF CONGRESS